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higher, spiritual goods. The intellectual aristocracy claims philosophy as its heritage, and leaves religion to the ignorant, to women and children. The author desires to show that the God of Christianity is the only God for philosopher and laborer, and that there is no divorce between philosophy and religion. There is a great deal of interesting matter in the book, but one has the impression that on its religious side it is the work of an amateur.—WALTER RAUSCHENBUSCH.

Visions of Sin. By James Hope Moulton, Senior Classical Master in the Leys School. (London: Charles H. Kelly, 1898; pp. 227; 2s.) This booklet is an admirable example of the ability of a cultivated historical imagination to make effective moral use of biographical material. With a true historical method the author lays hold upon and exhibits those fatal defects and biases in the characters of Achan, Saul, Judas, Caiaphas, Herod Antipas, and Pilate, which led to their final and complete undoing. The two poems appended, however, add neither to the value of the book nor to the writer's reputation (p. 73).—HENRY TODD DEWOLFE.

Kompendium der theologischen Ethik. Von D. Chr. Ernst Luthardt. Zweite verbesserte Auflage. (Leipzig: Dörffling & Francke, 1898; pp. viii + 382; M. 7.) This work, which first appeared in 1896 and now again in a second edition, was written as a companion to the author's well-known *Kompendium der Dogmatik*. This book being a second edition, it is only necessary here to call attention to its merits. The book is characterized by fulness and lucidity of treatment; clearness of analysis; thorough familiarity with the history of ethics, both Greek and Christian; biblical learning, deeply colored, indeed, by Lutheran orthodoxy; and a mature Christian spirit. Each section is in general made up of three parts: a full bibliography of the subject; a brief statement of the writer's own position; quotations from and references to classical authors, the Scriptures, and the writers of various periods, from the earliest down to the present. It is this vast mine of historical reference that constitutes the principal value of the work. The new edition may be confidently expected to serve that practical end for which the first was prepared. Its value would have been enhanced for English and American students if the bibliographical references to modern writers had not been so almost exclusively confined to German writers.—F. C. FRENCH.

Un Catholicisme Américain. Par A.-J. Delattre, S. J. (Namur: Auguste Godenne, imprimeur-éditeur, 1898; pp. xv + 184.) In this

little volume the theories of Father Hecker, one of the founders of the Paulist community, are submitted to a searching examination from the conservative Roman Catholic point of view. Father Hecker advocated the more liberal views held in that branch of the church which has come to be known as American Catholicism.

The author finds that this would-be reformer is very deficient in intellectual preparation—that he cannot read Latin, for instance. As was to be expected, therefore, his expressed views are, in his critic's judgment, full of historical errors, and, consequently, his theories are vitiated at their sources.—J. W. MONCRIEF.

Die Evangelisation mit besonderer Rücksicht auf die Heiligungsbewegung. Von Th. Hardeland, Pastor in Lüneburg. (Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1898; pp. 55; M. 0.60.) For some years efforts have been made by Professor Christlieb and others to introduce evangelistic work in Germany. They have tried to increase the number of religious workers, especially among the unchurched masses of the great cities, and to introduce new and more vigorous methods for the conversion of the unsaved. This movement has frequently been in close touch with the holiness or "higher life" movement. This pamphlet is a discussion and condemnation of the whole movement, not only of its extreme sanctification doctrines, but also of its effort to stir the people by vivid appeal and new methods. The author acknowledges the desperate religious condition of the city population in Germany, but maintains that the remedy will have to be brought by the regular clergy, or there will be no remedy.—WALTER RAUSCHENBUSCH.

Die christliche Heidenmission. Ein systematischer Studiengang für Jugend- und Missions-Vereine. Von Albert J. Ramaker, Lehrer am theologischen Seminar der Baptisten zu Rochester, N. Y. (Cleveland, O.: Herausgegeben vom Publikations-Verein der deutschen Baptisten, 1898; pp. 288.)—*Ein Ueberblick über die Geschichte der deutschen Baptisten von Nord-Amerika.* Von Albert J. Ramaker. (Cleveland, O.: *ibid.*, 1897; pp. 63.) The first of these two books, though small, is a comprehensive history of Christian missions in the widest sense. It is divided into twelve lessons. Each lesson contains, first, a list of references for wider reading on the topic; then a brief statement of the history; then a list of references concerning special features of the history; and, last of all, questions for review. The entire work of